DOCUMENT RESUME

ED 076 194 JC 730 118

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TITLE	Two-Year College Faculties: Their Values and Perceptions [and] Values and Perceptions of Public and Private Junior College Students.
INSTITUTION	Harcum Junior Coll., Bryn Mawr, Pa.
REPORT NO	IRR-73-14
PUB DATE	May 73
NOTE	15p.; First paper was presented at meeting of Eastern Psychological Association, May 1973
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	*College Faculty; College Role; *Institutional Research; Junior Colleges; *Junior College Students; Post Secondary Education; Questionnaires; School Surveys; Speeches; *Student Opinion; *Teacher Attitudes; Teacher Role; Technical Reports; Values
IDENTIFIERS	Rokeach Value Survey; The Staff Survey

ABSTRACT

Two surveys of the 51 faculty members and the 427 students of Harcum Junior College, made to ascertain their values and perceptions as indicated on the Rokeach Value Survey and The Staff Survey (faculty only), were made and results are compared with those of the faculties and students of three California public community colleges. The results showed: (1) Of the 18 Rokeach modes of conduct, all faculties ranked "Honest" and "Responsible" highest, and all students ranked "Honest" and "Loving" highest; (2) On the 18 Rokeach terminal conduct modes, all faculties valued most "Sense of Accomplishment," "Self-respect," "Freedom," and "Inner Harmony"; all students ranked as their top four "Happiness," "Mature Love," "Freedom," and "Comfortable Life." Thus, the faculties and students reflected a self-orientation in their answers; (3) On The Staff Study, replies showed that all faculties shared a somewhat traditional approach to teaching; on qualities most desirable for students to gain, all rated at top "The Ability to Evaluate" and rated lowest "Sensitivity to a World of Beauty," and "A Sense of Social Consciousness" was the penultimate item. As to skills, knowledge, and attitudes the junior college should help students to acquire, the only shared ranking was "Preparation for Further Formal Education"; the Harcum faculty priority was upon self and personal achievement goals, and the non-Harcum faculty placed priority upon learning mastery and understanding; and (4) Both types of faculties showed a substantial matching in ranking patterns on a self-evaluated comparison with other junior college teachers, selecting the same top four traits: knowledge of institutional practices, accepting junior college philosophy, understanding the philosophy, and ability to teach. (DB)

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HARCUM JUNIOR COLLEGE
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Two-year College Faculties:- Their Values and Perceptions

Leaders of the two-year college movement maintain that the educational effectiveness of a college depends, in primary measure, upon the sustained support of the faculty. And so it follows, that it is of significant importance to ascertain what such faculties value, since these value judgments affect the college-related roles which they assume.

In the Spring of 1972 an anonymous questionnaire survey was conducted among the 51 faculty members of Harcum Junior College, a private, independent, two-year college for women located in Bryn Mawr, Pennsylvania: - the survey's purpose - to ascertain their values and perceptions, as compared with those of some 238 other faculty personnel staffing three diverse, southern California, tax-supported community colleges.

These parallel surveys examined the self-evaluated 'personality' of some 289 educators, as reflected in their value judgments: - viewpoints of their institutions; - and their roles in their collegiate environments. The two instruments employed were Rokeach's Value Survey, and items selected from The Staff Survey, an instrument developed by Drs. Cohen and Brawer of the ERIC Junior College Clearing house at UCLA.

Likenesses and contrasts were examined - the values and perceptions of these faculties who were affiliated with four diversified two-year colleges; including urban, suburban, and rural schools; private-independent, and public-tax-supported institutions;

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essentially residential versus day-commuter students only: all-female versus co-ed; and enrollments from 600 to 2700.

These educators were requested to identify each mode of conduct which they personally valued as a desirable mode, from among 18 which Rokeach identifies as 'professional' values. These included - alphabetically: Ambitious, Broadminded; Capable, Cheerful, Courageous, Forgiving, Helpful, Honest, Imaginative, Independent, Intellectual, Logical, Loving, Obedient, Polite, Responsible and Self-Controlled.

The relative importance they attached to these values, as reflected by frequency of selection, revealed a cluster of two professional modes of conduct among their top 3-ranked values, shared by both the Harcum group (i.e. the private independent school), and the other three diverse, community schools. These modes were: "Honest" (described by Rokeach as "sincere, truthful") - and the conduct mode termed "Responsible," (described as "dependable, reliable").

At the bottom-end of their respective values totem-poles, another cluster of two modes were de-valued into the bottom-3-ranked preferences. These were: "Obedient" (defined by Rokeach as "dutiful, respectful), which the faculties at both the public and private supported schools ranked into least-valued position - and the conduct mode termed "Clean" - defined as "neat, tidy."

As Brawer observed in her research, which was reported in 1971 in the ERIC Monograph Series No. 11 entitled - "Values and Generation Gap: Junior College Freshmen" - and as this survey also revealed - the particular rank-ordering by these faculties suggests a strong preference for what some would characterize as the Protestant Ethic. The Honest, Responsible, Helpful, and Capable persons, all suggest individuals dedicated to their work and to the idea of a fair day's work for value received.

I leave to your speculation why the faculties at both the private and public institutions valued what might be termed the Boy Scout Cluster of Obedient, Clean, Courteous, and Polite at the bottom of their value preferences.

In the middle range of their preference schedules (i.e. other than the top-3 or bottom-3 selections) considerable variation in preference patterns was evident between the Harcum and non-Harcum groups. For example, among a majority of the 18 items (10 to be precise) - there are sizeable differences as rank-ordered by the Harcum and non-Harcum groups, ranging from 3 through 11.

Therefore, with the exception of two clusters at the "most" and "least" extremes - the middle range, embracing 14 of these 18 values - reflects contrasts, rather than similarities. In short - the value choices made by these public and private institution faculties might be characterized as: - in the extremes they are similar - in the mean they differ.

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The second set of conduct modes which they were again requested to individually identify as desirable conduct modes which they personally valued, included 18 additional characteristics which Rokeach identifies as "terminal" or "desired end-states of existence." Here too, there was a two-item cluster among their top-3-rankings, shared by both the Harcum and non-Harcum faculties. These are Sense of Accomplishment and Self-respect. The other two values included were Freedom and Inner Harmony.

Among the combined community college faculties, the top-8 terminal values selected are clearly self-oriented in nature: they were - Self-respect; Sense of Accomplishment; Freedom; Inner Harmony; Family Security; Wisdom; Happiness;

and Mature Love. With one minor exception (True Friendship), among the Harcum faculty, the very same eight values were selected as their top-8 desired modes of conduct.

It therefore appears reasonable to suggest that among these 18 pre-selected terminal values, both the Harcum and non-Harcum faculties appear more concerned with self than with either esthetic or community-socially oriented values. Certainly the top-3 selections of both groups clearly suggests that they place higher priority upon concern for their personal lives, - taking precedence over social concerns. In short, the subjects appear to be self-contained, looking at their personal life's accomplishment as its own end, rather than as making the world a better place.

A striking fact which applies equally to the community and junior college faculties is their evident 'rejection' of several values traditionally associated with teaching. These included: World at Peace: Equality: World of Beauty and National Security - all of which are well-down in their preference rankings among Rokeach's 18 terminal values. Even the characteristic titled Wisdom ranked only sixth for the non-Harcum group and tenth for the Harcum population.

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Turning from the self-evaluated personality profiles offered by these faculties, the second major area of inquiry addressed itself to the question - "how do staff members view the two-year college environment and their roles in it?"

Gillie, at Penn State University, in Report No. 13 from the Center for the Study of Higher Education, observed that human beings, as social animals, experience distinct discomfort when they feel they are doing something they should not - or are not doing

something they feel they should. In examining the mileau of the 2-year college faculty member, it would appear that the "shoulds and should-nots" are influenced by four major forces:

First - his perceptions of the goals of his institution,

Second - his perceptions of the implications of the behaviors and attitudes of those faculty members with whom he associates daily,

Third - his perceptions of the behaviors and attitudes characteristic of members of his 'reference' group (such being any group with which a person psychologically identifies himself), and

Fourth - the values and perceptions derived from past experience.

When these four forces demand different behaviors of him, the individual finds himself in a serious predicament, and he experiences some degree of uncertainty as to the nature of his role.

Not unlike this study, Gillie found that the interaction of these four forces working to shape the roles of teachers in some 45 public and private two-year colleges in Pennsylvania, gave rise to substantial reasons for confusion and ambivalence toward the goals of a two-year college education. Both he and I note that such incongruence and conflict in teaching roles is undoubtedly detrimental to the achievement of the two-year college goals. We also share the view that means must be devised for reducing such incongruence between the desires of the faculty and the goals of the institution, for it is difficult to imagine that two-year colleges can establish and maintain institutional vitality of purpose with only reserved faculty support.

A major step toward resolving this problem of conflicting goals and aspirations lies in two-year college faculty members viewing their roles in a more enlightened,

non-elitist way. It would appear that there are far too many institutions seeking to mimic Harvard where their students are being served rather well. But students who lack the means to attend the more elitist higher education institutions deserve treatment befitting their special needs and aspirations, whether these efforts signify a transfer to halls of ivy or self-sufficiency through meaningful employment.

Bearing in mind this particular frame of reference, items were selected from The Staff Study instrument developed by ERIC Junior College Clearinghouse which gave insight into the self-determined institutional views and perceptions of the role of the two-year college teacher. Overall, it was found that both the Harcum and non-Harcum faculties shared a somewhat traditional approach to teaching.

For example, textbooks or written material for supplemental reading are still their most desired institutional media, with the lecture method, both formal and informal, being favored by half of the respondents. Only a few indicated a willingness to depart from what has probably been their method of teaching since they began their teaching careers; with less than 10% of the community colleges group indicating that they would rather use the multi-media of instruction.

When asked to state which qualities they want their students to gain, identical rank assignments are noted for the first, last and penultimate items. The Ability to Evaluate, received top ranking; Sensitivity to a World of Beauty was lowest ranked, and A Sense of Social Consciousness was the penultimate item shared by both groups.

The skills, knowledge, and attitudes which these educators believe the junior college should help students acquire, evidences a greater diversity of rank-order selection than do any of the other items in the questionnaire. The only shared ranking was -

"Preparation for further formal education." Among the Harcum faculty, priority was placed upon self and personal achievement goals rather than gaining understanding and mastery of some specialized body of knowledge. In sharp contrast - the non-Harcum faculties placed maximum emphasis upon such learning mastery and understanding. In this area there evidently is a major difference regarding ranked priorities for desired outcomes of a 2-year college education.

Faculty perceptions regarding the importance of reasons for students attending college revealed that both groups top-ranked the item - "To get training for a job." Both groups also bottom-ranked the item - "To develop talents and creative abilities." In a study of community colleges, by Park (ERIC Junior College Clearinghouse Monograph Series No. 12 (1971), he notes a sharp conflict among their perceptions in regard to what they believe the institutions should provide for the student, and the reasons why they believe students attend junior college. He concludes that none of the latter reasons appear to be directly concerned with learning: or with what these teachers felt a junior college should provide for the student: or with what the student should gain from attending a junior college.

In sharp contrast, the Harcum faculty evidenced a high degree of consistency with regard to what they want the institution to provide for the student, and why they think students attend junior colleges. Their top-4-rankings in each of these areas, included reasons directly concerned with learning, as well as skills knowledge, and training applicable to career preparation.

Two final items in the survey were a self-evaluated comparison with other junior college teachers, in which both groups evidenced a substantial matching in ranking patterns; selecting the same top-4 traits as being "Above Average." These were: Knowledge of institutional practices; Accepting junior college philosophy; Understanding junior college philosophy; and Ability to cause student learning.

The final item - selection of personal characteristics describing themselves, revealed a very close match. With only two minor exceptions, both groups selected the same top-10 characteristics, describing themselves, essentially, as being practically-oriented people - a very substantial majority of the Harcum group ranking "Practical" into first rank - the non-Harcum group assigning it second rank.

Professor Park concluded, for the non-Harcum sample, that ...."Plainly stated, the subjects in this survey isolate themselves from their work; they reject the institution, of which they should be the most vital part. They hold themselves in high esteem, especially in the academic sense, yet they negate the modes of conduct that one would assume help to bring about their desired ends."

Again, in sharp contrast - the Harcum survey revealed that there is far less "institutional isolation" or "institutional rejection" among the Harcum faculty than among those at the 3 public, community colleges.

A generalized, tentative conclusion may be drawn from this parallel values/perceptions survey. Perhaps the pattern of environmental 'press' at Harcum - the fact that it is a small enrollment college (about 500); essentially a residential school in a gracious, suburban setting; all-female student body; private and independently controlled - differs sufficiently from public, community, two-year colleges which are day-attendance schools (non-residential campuses); co-ed enrollments embracing moderate, sizeable, and large numbers; and probably of major import, social institutions that are very much subject to community controls and direction - these differeing environmental patterns may well be associated with the differing degrees of "institutional isolation" or "institutional rejection" found between the Harcum and non-Harcum faculties.

Two other broad variables which could have contributed to the differences noted include the leadership stimulation (free from public, community pressures) as well as the encouragement provided by the administrators and the self-perpetuating Board of Trustees at Harcum; and finally, individual differences in motivational intensity (or dedication, if you prefer that term) among these 238 collegiate educators.

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1973

Paper presented:
Eastern Psychological Association
May 1973

ED 076194

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Office of Research
IRR 73-14

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Values and Perceptions of Public and Private Junior College Students

1. As Dr. Florence Brawer (1971) has noted - "When we use attitudes and values as bases for comparing individuals within any given population, we find ourselves better able to understand both basic similarities and basic differences. Fundamental to such comparisons is the awareness that, just as values of one group may differ from those of another, so the values of different individuals in the same group may vary..... For our purposes, the examination of belief systems through an individual's own hierarchal ordering of his values presents an operationally feasible, relatively objective and straightforward approach to understanding the people who function in our schools."

2. Through a parallel-perceptions inquiry this Spring among a group of 427 Harcum students, utilizing a questionnaire that drew items from Rokeach's (1969) Value Survey instrument, these students were asked to identify (not rank) each of the modes of conduct, itemized in the following tabulation, which they personally valued as a desirable mode of 'social' conduct.

3. Ranking their collective responses in terms of the most frequently being assigned rank #1, the least frequently assigned rank #18, and noting the ranks assigned by some 1545 students enrolled at three California community colleges provides a direct-comparison, ranking-distribution-pattern for these differing populations.

Rank-ordering of 'Social' Values

	Harcum	Other	Female Only
Honest	1	1	1
Loving	2	2	2
Responsible	3	4	3
Helpful	4	9	7
Forgiving	5	12	9
Broadminded	6	6	6
Self-controlled	7	7	11
Clean	8	10	8
Independent	9	5	10
Imaginative	10	17	17
Intellectual	11	13	13
Cheerful	12	8	5
Logical	13	16	16
Courageous	14	14	15
Capable	15	11	12
Polite	16	15	14
Ambitious	17	3	4
Obedient	18	18	18

4. As the above ranking comparison reveals, there appears to be two general constellations of shared-student-values: Among the top-4 modes of conduct, both the Harcum and Other groups top-ranked "Honest," followed by "Loving" and "Responsible." Conversely, among the five-least-valued characteristics, both place "Obedient" last, and include "Courageous" and "Polite."

5. This valuation pattern suggests what might be termed the Protestant ethic, to which many of them probably adhere. Honest, Responsible, Helpful, and Ambitious, all suggest one who values highly a substantive dedication to ones work, and is the concept of a fair day's work for value received. One might also ask why "Obedient," "Courageous," and "Polite" are ranked so low. It is of particular interest to note that these low-valued findings are quite consistent with Rokeach's (1960:35) report of religious groups in which the subjects all de-emphasized Clean, Obedient, and Polite - "who put relatively less emphasis... on such Boy-Scout values as being clean, obedient, and polite."

6. With regard to the "middle-9" values, the all-female group from the private, 2-year college placed considerably greater value upon Forgiving; Clean; Imaginative; Intellectual; and Logical, than did the male/female students at the three community colleges. Conversely, the all female group lesser-valued Independent; and Cheerful, with both groups equal-ranking Broadminded and Self-controlled.

7. Among 10 of these 18 "Social" values, there is no more than a 2-rank spread between valuations of the two groups; with 6, (or one-third) being identical rankings. Therefore, in this area of 'social' values, it is evident that rather close 'matching' exists for these two samples of two-year college students.

8. In connection with these patterns of valuations, Park (1971:9) comments: "There is little doubt that human values make schools very human institutions, characterized by the same attributes that distinguish human personalities. Moreover, subcultures within schools not only contribute to the total personality, but can be considered idiocyncrasies of the institutional personality. Robert Pace (1966:50) describes them as 'environmental presses'."

9. A particularly interesting comparison is to be found in the valuation patterns of the Harcum group (all-female) and the 696 females in the "Other" group. Both female samples top-ranked the same three 'social' values. They also share identical rankings for Broadminded, Clean, and Obedient; for a total of 5 'shared' rankings. This compares with the 7 'shared' rankings of these females with the total male/female ('Other') community colleges groups; as well as the 6 'shared' rankings between the Harcum group and the Other group.

10. Therefore, in terms of valuation patterns similarity - as the following tabulation reveals, in descending order of degrees of similarity; the highest degree of 'matching' is evident between Others and Females Only (7 matches); followed by Harcum and Others (6 matches), and the least-similar groups - the two all-female samples (5 matches).

11. For this particular all-female clientele attending a private, 2-year college, evidently they more nearly share values and perceptions with a combined male/female group attending community colleges than they do with the female component, alone, of the community colleges group; with the greatest degree of matching being evident between the male/female components of the community colleges clientele.

Valuation Patterns Similarities

	Harcum	Other	Female Only	
Honest	1	1	1	
Loving	2	2	2	
Responsible	3		3	
Broadminded	6	6	6	
Self-control	7	7		
Clean	8		8	
Imaginative		17	17	
Intellectual		13	13	
Logical		16	16	
Courageous	14	14		
Obedient	18	18	18	
Total 'matches'		x	x	= 7
	x	x		= 6
	x		x	= 5

12. The second group of characteristics, identified by Rokeach as "terminal," and representing "desired end-states of existence," to which both groups 'reacted' by noting which ones they personally valued as desired modes of "terminal" values, included the following rank-ordering patterns:

Rank-ordering of "Terminal" Values

	Harcum	Other	Female Only
Happiness	1	1	1
Mature love	2	3	2
Freedom	3	2	5
Comfortable life	4	4	10
Self-respect	5	6	3
Family security	6	5	4
World at peace	7	7	6
True Friendship	8	9	9
Inner harmony	9	11	11
An exciting life	10	13	13
Pleasure	11	14	14
World of beauty	12	16	16
Wisdom	13	8	7
Equality	14	10	8
Sense of accomplishment	15	12	12
National security	16	17	17
Salvation	17	15	15
Social recognition	18	18	18

13. Scanning the 'terminal' values tabulation reveals a very close 'matching' in ranking patterns between the Harcum and Others groups. Both select the same values among their top-4, with only minor inversions; and among their bottom-4 values both select Sense of accomplishment, Salvation, and Social recognition.

14. These ranking patterns appear to be in consonance with Hadden's "cult of privatism" views, for the top-ranked values are surely more inner, or self-oriented. Perhaps one might even characterize their primary thrust as being somewhat selfishly concerned with their personal lives. Those values ranked into the middle or lower ranks are either esthetic or community, other-person oriented, which suggests that these groups are rather self-contained, looking at life's accomplishments as its own end, rather than as making the world a better place.

15. With the general ranking patterns, among both the 'social' and 'terminal' values, evidencing an overall 'matching,' the observations of Brawer (1971: 3-4) appear most germane.

16. "Disparities in value systems show in youth's apparent lack of commitment to adult values and to the roles traditionally prevalent in society, have been expanded by behavioral scientists and demonstrated by researchers. An increasing number of youth - teenagers, juvenile delinquents, students - are alienated from their parents' conceptions of adulthood. Dissatisfied with the traditional public life, they tend to disaffiliate themselves from many other comparitively traditional institutions of our changing society. While Keniston (1968) has singled out this type of alienation as one of the cardinal tenets of the 'beat' generation, it also characterizes a number of young people who - at least on the surface - do not appear typically 'beat.'

17. "Even young adults, involved in their studies and ostensibly preparing for vocations and professions that are generally considered 'establishment,' frequently look at the world with a deep mistrust - a perception that Goodman (1960) describes as 'an apparently closed room with a rat race going on in the middle'. Indeed, many young people conceptualize the adult world as a veritable rat race - as mechanical, over-specialized, cold and emotionally meaningless. As a consequence, many attempt to stay 'cool,' to remain uninvolved, nonattached, and invulnerable to the hurt that they see in so many adults."

18. When the valuation patterns of the two all-female groups are compared and contrasted with the male/female Others, there is evident an even greater degree of divergence in valuations selections than was true for the 'social' values. Among these 'terminal' values, only three - the top-ranked, second-ranked, and least-ranked, are 'shared' by the two all-female samples. Next in order of patterns matching are the Harcum and Others groups (4 matches), with the highest order of matching occurring between the female and male components of the Others group.

19. Therefore, as the following tabulation reveals - for the Harcum all-female clientele, here again they more nearly share values and attitudes with a combined male/female group (4 matches) than they do with the female component alone of the Others group (3 matches); with by far the greatest degree of matching being noted between the male and female components of the Others clientele (10 matches).

Valuations Patterns Similarities

	Harcum	Others	Females Only	
Happiness	1	1	1	
Mature love	2		2	
Comfortable life	4	4		
World at peace	7	7		
True friendship		9	9	
Inner harmony		11	11	
An exciting life		13	13	
Pleasure		14	14	
World of beauty		16	16	
Sense of accomplishment		12	12	
National security		17	17	
Salvation		15	15	
Social recognition	18	18	18	
Total 'matches'		x	x	= 10
	x	x		= 4
	x		x	= 3

20. As Brawer (1971:4) concludes - "In the past, the highest form of personal praise was associated with accomplishment, achievement, completion, and fulfillment - terms all keyed to economic effort. Today's emphasis is different: fulfillment more often means individual or personality completion or self-actualization. This change in emphasis demands consideration, especially when viewing young people who are not work-oriented, as were members of the older generation. The frequently expressed desire for leisure time and shortened work-weeks and the disregard for economic goods indicates a different stress on schooling, and on vocational and nonvocational preparation."

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May 1973

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